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Let Us Lift Up Our Eyes
Unto the Hills from Whence
Cometh Our Help (Ps. 121:1)

OFFICIAL NAE ORGAN

Readers Say—

Encouraging Words

To the Editor:

I want to commend you for the fine paper we have had in the past years with its splendid coverage of all issues pertinent to the Evangelical world, as well as the very complete presentation of church news. May God continue to bless you in the great work for which you are responsible.

JARED F. GERIG

Fort Wayne, Ind.

To the Editor:

Congratulations on printing Dr. F. H. Henry's fine article, "Christianity and Economic Crisis." You are doing a fine service for the Christian public and I appreciate your efforts very much in the realm of Christian journalism.

C. GREGG SINGER

Jackson, Miss.

Christian Education

To the Editor:

I shall always be grateful for the friend who started *Action* magazine coming my way. It has been a great blessing, not only to me personally, but in my teaching here at Toccoa Falls Institute.

Particularly I want to say "Amen" to your editorial, "Crisis in Education" (*Action* June 15). My own experience corroborates all too painfully what you say.

The time has come for evangelicals to take seriously the problem of higher education, especially the development of CHRISTIAN schools on the graduate level.

J. FURMAN MILLER

Toccoa Falls, Ga.

An Aroused Electorate

To the Editor:

On page 22, June 15, *Action*, you have a news item in regard to the Unitarian minister who ran for election to the Charlotte school board. There were *ten* men in the race and four to be elected. The primary was to select eight men to run in the general election.

Of the *ten* men the Reverend Mr. Cahill was the tenth on the list so he was defeated in the first ballot. The editor of the *Charlotte Evening News* is a Unitarian and was backing him up. Our committee contacted every minister in the City and County and they really got busy.

This shows what can be done when Christians wake up and take their citizenship seriously.

J. B. SPILLMAN

Charlotte, N. C.

Adventist Giving

To the Editor:

Some months ago you published the statistics on per capita giving among the denominations that reported their giving for last year. High on the list was the Seventh-Day Adventist Church with one of the highest per capita giving reports in the country. Often I have heard evangelicals say, "If only we gave like the Seventh-Day Adventists."

A few weeks ago we had quite an eye-opener here in Fairlawn. The door-bell rang one evening and as I answered it I heard the sound of singing voices at the corner of the block. There was a cute little boy of about seven years holding a round tin collection asking me if I would give to support "missions." I asked him where he was from and he said the Seventh-Day Adventist Church in Paterson. The hymn the people were singing at the corner was "Face to Face with Christ my Saviour."

I write this simply to let you know that evidently these people are reporting as "giving" that which they solicit from the public in general. This should be remembered when their report comes in next year.

JOSEPH C. HOLBROOK, JR.

Fairlawn, N. J.

Our Hope Is in God

To the Editor:

Thank you and the writer of "Our 'Pink' Clergy" under Readers Say, *Action*, June 15. In trying to analyze this trend, it appears we have a few leaders and would-be national and international policy-makers who plan world peace through the agency of World Government. This also seems to be the goal of the United Nations, under whose domination and control we already are. The present charter of the United Nations is up for revision, the intent being to strengthen same to bring into existence a world federation of nations. If revised as planned it would bind the nations together under one World Government. Even at this date, our American law on contracts is superseded and invalidated by the United Nations Charter. Only the vote of one judge of the United States Supreme Court has saved our highest tribunal from becoming subordinate to the United Nations.

We appear to be already helplessly involved. Thousands (if not millions) of true American citizens are becoming utterly hopeless, fearing the loss of our constitutional as well as our religious liberties. Apparently we are facing a diabolical coalition of educational, religious and political leaders determined to change our present form of government into a socialistic, atheistic state. May God forbid! There are yet uncounted numbers of patriotic Americans who pray and believe that those of our law-makers who are appointed to study the Charter revision, will most surely vote against the plans of this insidious agency of doom and destruction, which threatens all our rights, our liberties, and our lives.

May we not as Evangelical believers who love the Lord Jesus Christ who has redeemed us, and who are true to historic Christian American principles, cry mightily to God, in faith believing (Mark 11:24). The effectiveness of our praying depends upon our faith. God is able to deliver!

S. G. HELMER

Portland, Ore.

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United Evangelical Action

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What Is This Fundamentalism?*

CARL F. H. HENRY

Professor of Systematic Theology, Fuller Theological Seminary

IT IS a popular means of self-congratulation to caricature an unwelcome viewpoint by assigning it those obnoxious labels which would repel any half wit operating only at fifty per cent efficiency. The word Fundamentalism is one of the terms to which such generous odium has been attached by its foes that it is widely questioned today whether the word remains any longer a useful tool for communication. Some commentators, not necessarily the ablest theological coroners, have even pronounced Fundamentalism dead, while others have suggested that it has lost every major battle in the present theological conflict.

By some, Fundamentalism is considered a summary term for theological pugnaciousness, ecumenical disruptiveness, cultural unprogressiveness, scientific obliviousness, and/or anti-intellectual inexcusableness. By others, Fundamentalism is equated with extreme Dispensationalism, pulpit sensationalism, excessive emotionalism, social withdrawal, and bawdy church music.

It would be begging the question to say that no evidences of such characteristics are anywhere to be found in Fundamentalism. I have no desire to defend every form of Fundamentalism, and have even authored a tiny book, rather still-born, on *The Uneasy Conscience of Modern Fundamentalism.* But it would be begging the question even more to suggest that these unhappy features are found nowhere else, or that every fundamentalist is structured by them. It is easy to erect a straw man in terms of a vocabulary of odium, built out of accidental rather than essential features, and comparatively easy to liquidate such an effigy, but it does not dispense with the reality itself. One can quote extensively from advocates of Humanism, against classic Protestant Modernism, charging that position with theological dogmatism, an unjustifiable absoluteness, half-heartedness in its attitudes toward science, and representing it as Fundamentalism in a back-slidden condition.[1]

No progress can be made, therefore, unless we concern ourselves with the essentials, rather than the accidents, of a given theological position. The attachment to Fundamentalism of such qualifying adjectives as obscurantist, naive, outmoded, and anti-intellectualistic, disclose more about the prejudices of the author than about the basic turning points of the conservative position.[2] During the past half-century Protestant Modernism ridiculed and scorned such terms as original sin, the fall of man, special revelation, and miracle, and one who believed in them was frequently lampooned as an ignoramus, but today these words are once more the stock-in-trade of the theological market-place.

Fundamentalism claims as essential continuity with the biblical and Reformation tradition in theology, over against two competitive western philosophies of religion, Roman Catholicism and Protestant Modernism. It identifies itself, against Romanism, with the Reformation cry "back to the authoritative Bible and away from scholastic philosophical speculation" and with "justification by faith without works." It identifies itself, against Modernism, with the fundamentals of biblical theology with liberal Protestantism dismissed as unessential to Christian faith and life, especially the Scriptures as a divine revelation, the virgin birth, sinless life, propitiatory atonement, bodily resurrection, and personal and visible return of Christ. All these affirmations are elements of biblical theology; Augustine believed them, Anselm believed them, Luther and Calvin believed them, the early presidents of Harvard and other great American universities believed them, and, for that matter, your grandmother and grandfather likely believed them as life's most sacred truths. The Modernist hostility to them grew out of its servitude to an anti-miraculous philosophy of science and history, which ruled out special revelation and inspiration, the virgin birth, supernatural atonement and bodily resurrection, and second coming of Christ. It ruled out also the possibility, and hence the need, of supernatural regeneration. It substituted an optimistic evolutionary view of man and history for the realistic biblical view, placed itself in the service of the dogmas of man's intrinsic goodness and of inevitable historical progress, and promulgated a wide distrust of the biblical view of God, man and the world. Fundamentalism and Modernism alike accepted the editorial verdict of the *Christian Century* that the two camps did not worship the same God, even if Modernism was chagrined over J. Gresham Machen's penetrating contrast between *Christianity and Liberalism.* Modernism disparaged those who championed the biblical viewpoint and so effectively controlled the publishing houses and the leadership of large denominational and missionary agencies, as well as of seminaries and colleges, that whereas a half century ago the evangelical viewpoint was doubtless the prevailing one, today advocates of that position need frequently to be imported into those situations to give it effective representation.

The collapse of the classic liberal view is almost everywhere acknowledged today. The position was faced with the necessity either of placing itself more consistently in the service of Naturalism, or Humanism, or of enlarging its supernatural element. The neo-supernaturalistic theology, to which many repentant liberals retreated, as a mediating position, today obliges Fundamentalism to sketch its essentials in contrast to both classic Liberalism and Neo-liberalism. Whereas Neo-liberalism reaffirms special divine disclosure, it denies that Scripture is an authoritative revelation, denies the fact of revealed doctrine, and denies that God's revelation takes the form of concepts and words, on all of which Fun-

*A guest address by Dr. Carl F. H. Henry, professor of Systematic Theology at Fuller Theological Seminary, to students enrolled at Occidental College in a class in contemporary theological perspectives.

damentalism insists. Whereas Neo-liberalism asserts a unique divine incarnation in Christ, it does not regard the virgin birth as essential to that doctrine (witness Emil Brunner), while Fundamentalism allows no divine incarnation other than the divine entrance into human life through the virgin birth as biblically related. Whereas Neo-liberalism reasserts that the significance of Jesus Christ is to be comprehended not merely in terms of moral influence, but of substitutionary atonement, it does not reinstate the doctrine of propitiatory atonement, but continues to submerge the wrath of God in the divine love, contrary to the evangelical emphasis on a judicial sentiment in the nature of God which requires propitiation. One could go on almost indefinitely. But the obvious fact is that the new theology takes a higher view of God-in-Christ and a more realistic view of man without requiring of repentant liberals any return to the historic evangelical affirmations of the Bible as an authoritatively revealed canon, of the virgin birth, of the inerrancy of Jesus, of His propitiatory atonement and bodily resurrection, or of His literal and physical return.

To sketch the conflict between Fundamentalism and Liberalism, classic and contemporary, only in these terms, however, would minimize an essential difference between them. The most significant difference remains to be delineated. The irony of this contrast can best be appreciated if cognizance is first taken of the charge of anti-intellectualism and of irrationalism which the modernizing theology of the past half century has levelled against Fundamentalism. Classic Liberalism, it will be recalled, fell under the spell of the philosophies either of Kant or of Hegel; if of Kant, it was metaphysically agnostic; if of Hegel, it was speculatively rationalistic. Both streams repudiated Fundamentalism as anti-intellectualistic, because Fundamentalism clung to a miraculous world-and-life view, and elaborated the case for theism by a decisive appeal to special biblical revelation. It must be emphasized that while Fundamentalism denied the competence in the metaphysical sphere of human reason in the bondage of sin, it did not repudiate the ultimately rational nature of the spiritual world, did not deny the relevance of the forms of human thought to metaphysical realities, did not deny a general divine revelation addressed to man on the basis of creation, and did not carry its doctrine of rational incompetence to a sceptical conclusion, but insisted that the special biblical disclosure supplies the mind of man with those revealed truths which afford a rationally coherent and self-consistent world-life view. In other words, Fundamentalism was metaphysically affirmative rather than agnostic, it was intellectualistic rather than anti-intellectualistic, and it compromised the competence of reason in man mainly in view of man's sinfulness, and it found in the special revelation of divine truths the provision of that intellectual synthesis of the eternal and the temporal which satisfies the persistent hunger of the human spirit to integrate the whole of life's experiences in a rationally consistent manner.

The latest revision which liberal theology has undergone, in the dialectical form assumed by neo-supernaturalism, takes an essentially anti-intellectualistic turn. While it asserts special revelation as its central category, the dialectical theology not only repudiates the rational competence of man implied by Hegelianism, and not only retains the Kantian disavowal of the relevance of human concepts in the spiritual world, but it brings forward the category of the irrational and paradoxic as the primary characteristic of the sphere of God-truth. The assumption that the eternal and the temporal exist side by side incapable of any rational synthesis, and that they can be synthesized only by a passionate leap of faith or existential decision, is its controlling premise. Whatever this philosophy of revelation may offer—and a speculative philosophy of revelation it is, in contrast with the Hebrew-Christian confidence in a once-for-all historical, conceptual and inscripturated revelation—it must surrender any claim to a rationally-consistent Christian world-life view, it must surrender any rational defense of Christianity over against competitive views, and it must surrender any effort to minister to the unceasing demand of human nature for the rational integration of the whole of its experiences.

The theological alternatives are clarified today because the inner hesitancies and ambiguities of the liberal view have worked themselves out to greater definiteness. It is clearer today than a half century ago that the choice is between the evangelical view of a rational biblical revelation, and a capitulation to metaphysical irrationalism. The philosophical attempt to delineate the spiritual world has come to frustration, and the theological attempt likewise fails to give intelligible content to the spiritual world where the biblical revelation is surrendered.

Call it Fundamentalism, Biblicism, Evangelicalism, Conservative or Reformation Christianity, or what one will, the movement which today stands out against anti-intellectualism in theology, while exalting special divine disclosure and the revealed truths of biblical theology, is to be found within this camp. It resists that anti-intellectualistic view of revelation which originated in the history of dogma with Schleiermacher, and on which the dialectical theologians thrive. And by these same emphases it maintains its essential continuity with special revelation as the Hebrew prophets comprehended it, and also Jesus and the apostles, and in continuity with the Augustinian-Reformation tradition.

The statement of fundamentalist beliefs in terms of the Bible and the supernaturalness of Christ arose not as a complete and balanced index of evangelical beliefs, but as a convenient polemic strategy. The authority of Scripture, the virgin birth, the propitiatory atonement, the bodily resurrection, etc., were obvious points at which Modernism could be tested and embarrassed in its claim that it defended the unique significance of Jesus Christ and a special role for the Bible over against Humanism. The fundamentalist *credo* is not simply a series of disjoined dogmatic proclamations, but a comprehensive theology grounded in special revelation, which required decisive features which Modernism eagerly excluded from the essence of Christianity.

If we ask "What is Fundamentalism?" in search of a comprehensive reply, it is not enough to speak only of a doctrine of Scripture and of Christ. Fundamentalism is the proclamation of the self-revealed triune Creator-Redeemer God, the sovereign and voluntary maker and preserver of the spacetime universe; it is the proclamation that man has been fashioned in the divine image for an immortal spiritual fellowship, and that he has voluntarily revolted against His Creator, and since the fall of Adam has been exposed to divine wrath, unable to secure his own salvation, but that he has been offered a mediated salvation by faith in God's gracious promise of redemption and in its fulfillment in Jesus Christ as the incarnate Logos and Redeemer; it is the proclamation that human history stands under the wrath of God, and is doomed to final judgment except as it finds its refuge and deliverance in Him and newness of life from the Holy Spirit as the divine source of ethical dynamic; it is the proclamation that the objective and eternal order of truth and morality is simply what God thinks and what God wills, and that in view of man's sinful disobedience and his disposition to distort the universal divine revelation in nature, history and conscience, He has published the revelation of His will and of His gracious purpose of redemption in the sacred Scriptures. Whatever

more Fundamentalism may be, it is at least this, in its very essence, and it stands thereby in a line of direct continuity with the central affirmations of the Bible and the Hebrew-Christian tradition; it is the lengthened shadow of Augustine and Anselm, of Luther and Calvin, and, behind them, of Moses and the prophets, of Jesus and the apostles, and ready always, while it remains true to its own genius, to honor the Scriptures above the changing fashions of the history of dogma.

Let us then look more closely at the central affirmations of Fundamentalist belief:

1. Every view of the universe has a starting-point. Samuel Alexander begins with space-time, Ralph Barton Perry with "neutral entities," every naturalist with some sort of primeval "stuff" or "force" unless he wants to take on the herculean task of explaining how something came from nothing. Christianity begins with God. Whereas the modern naturalist says you may be sure of nature, unsure of God, Fundamentalism says you may be sure of God, and without Him there would have been neither a space-time universe nor a Cal-Tech to study it. If we say that Christianity, as a world-view, has God for its starting-point, we are not suggesting, as you will soon see, that Christianity ranges itself with human philosophies as a speculative interpretation of things, nor that any view of God—any God whatever—will satisfy the requirements of Biblical theology. Christianity does not oppose Naturalism in the name of philosophical Idealism, but in the name of Biblical Theism. The first commandment—"Thou shalt have no other gods before me" (Ex. 20:3) should remind us that the existence of the one true God means not just any god, even one polished up for modern acceptability in the interests of the latest philosophy of science.

2. Evangelical Christianity is the religion of the Bible; it is not modern Humanism, which rejects Biblical Theism; it is not Liberalism, which merges Biblical Theism with modern philosophy; it is not Catholicism, which compromises Biblical theology by adding the speculations of church fathers and of popes. Evangelical Christianity is a faith "once for all delivered to the saints" and it recognizes the Bible, undiluted by speculative philosophy, as the only rule of faith and practice. Its doctrines belong to the Hebrew-Christian sources, to the early church, to the mediaeval church in its purest expressions, to the Reformation, and to the evangelical churches today.

3. The God of Biblical Christianity is the holy God; He does not pamper immoral and rebellious creatures. He sends nations, even whole cultures, down in judgment; look out America! He no more fraternizes with American sinners than with Russian sinners. He sends the unregenerate to hell. He is holier than many people think, holier even than some churchmen think.

4. You ask, how do you know? Because God is a *self*-revealing God. He reveals Himself not only in nature—in "the perpetual anthem of the heavens"; not only in history—in which every culture has collapsed because of moral and spiritual deterioration with such regularity that a historian like Arnold Toynbee implies that "the wages of sin is death" is a text which may appropriately be written over human events; not only in conscience, although it is true that the witness of the Creator-God remains indelibly

stamped upon every human soul. But He reveals Himself personally; He enters into personal relations with men; He has spoken His Word. He is not an impersonal God— a "stuff," a "thing," an "it."

5. The God who speaks in a special way can also act in a special way: The world of nature is no ground for disbelief in Him; He is its Creator. The regularity of nature is a regularity which He has established; we are to find Him in the regularity of nature no less than in the miraculous; neither is possible without Him. But nature does not exhaust Him; He is transcendent as well as immanent. And as He has established nature with its fixities for a benevolent end, so for a gracious purpose He may act within the universe He has created in such a way as to leave no doubt—except to unbelief—that He has acted decisively in the biblical miraculous.

6. Human selves are persons because they bear God's image. They were created for fellowship with God. When that distinctive feature of human life is lost, man is more assimilated to the animals. Man is related to an eternal spiritual and moral order, to the holy Lord who is the Creator of the heavens and the earth and who fashioned man in the divine image, a human person, a rational and moral agent, responsible to God.

7. Man is a sinner; that is another great biblical emphasis. If it is impossible to reduce him to an animal, as the naturalists tend to do, it is impossible also to merge him with deity, as the idealists tend to do. For he is a moral creature in revolt against God, he is a rebel in a moral universe, out of proper relations with God. The Bible refers constantly to man's guilt, his corruption, his exposure to divine penalty. From the history of the fall of Adam to the warning of the future judgment, it stresses the reality of man's predicament as a sinner. God refuses to gloss over man's sin. He refuses to accept the best that man can do, as if man's moral rebellion and guilty past were of little concern in His sight; the biblical emphasis is that man's sin has set up such a barrier between himself and God that there is nothing man can do, by way of human works, to repair the breaches; the biblical God is holier than to overlook sin. Modernism may blame man's sin on an animal ancestry and excuse man, but the Bible never *never* treats sin that lightly. Man's sin requires divine forgiveness. But that is not all. For God does not forgive sin as a small event in eternity, as though this were inconsequential in a moral order. The old hymn reads not only "nothing in my hands I bring" but also "simply to the cross I cling." The forgiveness of sins placed a scar in the Godhead, and that scar emphasizes the cost of the divine provision of an alternative to the condemnation of sinful man by the just and holy Lord.

8. God is a God of holy love; His justice and mercy provide the only possible salvation for a man as sinner. Salvation is a free gift; it is available to repentant sinners who admit that they cannot save themselves from the penalty and power of sin, and receive God's promised salvation. It is this provision of salvation as a free divine gift that places Christianity over against all the non-Christian religions, with their emphasis on salvation by works. The divine gift of salvation is the central theme of the Bible. The Book divides into two halves: the Old Testament the promise of salvation; the New Testament, the fulfillment of the promise in the coming of the Messiah, in the entrance of God into history to bear the sins of men. Salvation is the merciful provision of the holy Lord for man in the sin-predicament, on the condition of human repentance and faith, on the ground of

President's Corner

Anyone visiting Brazil must be thrilled with the tremendous growth of that country, and the tremendous opportunities for continuing expansion. A mixed group of Nationals, Japanese, and Europeans, are moving into the marvelous development that is taking place in the exploitation of the coffee country. The future of that new empire is going to be moulded to a great extent by the type of educated leadership that they will have. Whoever moulds that leadership is going to lay a far reaching foundation.

The only accredited school (Elementary, High School, and College) in that whole area is owned and operated by an Evangelical believer. It has buildings and property worth probably $200,000. It has a student body of 1,700 that pays for the upkeep of the school. He wants to sell this property for $80,000 to some established agency that will "carry on" on an interdenominational, but strictly evangelistic basis.

What an opportunity! Write to me for further particulars.

H. H. SAVAGE

President, National Association of Evangelicals

the propitiatory death of the God-man for lost sinners.

9. Jesus Christ and His crucifixion are thus the central point of earthly history; time divides into B.C. and A.D. with His coming. He discloses the nature of the moral order. An attack on the propitiatory atonement of Christ turns out to be, in the long run, an attack on an objective moral order, for it tampers with both the holiness of God and with the sinfulness of man. He discloses also the nature of God. Christianity is a religion which centers in the claim of Jesus Christ to be the Messiah, in His rejection as a blasphemer by the Jews, and, in Paul's words, in the fact that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen . . ." (I Cor. 15:3-5). He is Himself the Lord of nature and man and history. Early Christianity did not regard the liberal view of Christ—that He is simply a good man—as a live option at all; the biblical literature nowhere makes this an issue. The controversy over His person was quite different: was He God incarnate or a pretender to the promised Messiahship? The denial of His deity left but one alternative—to crucify Him as a deceiver; only the imagination of modern Liberalism could mythologize the Christ of back-slidden contemporary theology. The doctrine of the Trinity is Christianity's attempt to do justice to the divine self-revelation in the Incarnation and Pentecost. Who are we to say what God must be like in the intricacies of His eternal being? Why must it be assumed that, if He exists at all, He must be, like the modern liberal theologian, a unitary personality? Plato and Hegel had more appreciation of the complexity of the Divine Being than many a modern thinker. Christianity declares that the apprehension of the nature of God comes by maturing to the divine self-revelation in the sending of the Son and of the Holy Spirit.

10. The need for personal spiritual regeneration—Jesus' words on this topic were: "Except a man be born again, he cannot see the kingdom of God" (Jn. 3:3—is a crucial biblical emphasis. Those who are saved by Christ from their sins enter a new relation to God; the words justification, sanctification, glorification suggest experiences which the Bible refers to the drama of the Christian life. It is important to be clear about what the Scriptures mean by spiritual rebirth. The Bible does not mean only what Humanism means—that we can be delivered from inner tension and personality discord by the unified devotion of our lives to some great person, or ideal, or cause, whether Ghandi, or world peace, or the Red Cross. Nor does the Bible mean only what Liberalism means, that Jesus Christ, if one surrenders to Him as the Lord of life and follows His example, accomplishes this unification of personality "better" than anyone or anything else. The Bible is interested in the restoration of unity to divided personalities, but it is interested in much more—in man's sin and guilt, in atonement for these, and in a supernatural power for a moral life. The Bible means by spiritual rebirth that a sinner alienated from God, on the condition of repentance and faith, is restored to favor with God on the ground of the atonement made by Christ, and is renewed in the moral image of God by the supernatural dynamic of the Holy Spirit.

11. This leads to the question of social concern and action. Most non-Christians make it a point to indict Christianity on this ground; as Communists frequently say, Christianity is concerned "only with eating pie in the sky by and by." All that these non-Christian critics prove is their antipathy for the way in which Christianity attacks the social predicament—by calling men individually to the reality and meaning of sin in their own lives; they can never answer the witness of history that precisely this message of "repent and believe the gospel" lifted the western world out of paganism. The fact is that the concern for social justice finds its deepest roots in Biblical Christianity; no age witnesses so clearly as ours what are the results of a concern for social betterment prosecuted by men who deny that they are sinners, and regard themselves instead either as crafty animals or miniature gods.

12. The word "eschatology" no longer belongs to the divinity schools alone. While ancient philosophies held the view that history is made up of recurring cycles, since Christianity has come into the world it has been fashionable for philosophies to have a view of a consummation to which history moves, a doctrine of last things. Even Communism has a goal of history—the triumph of the proletariat. Modern western philosophies, until recently, have championed the inevitability of progress; the universe was supposed to be keyed to evolutionary ascent so that a millennium could be achieved without any necessity for biblical regeneration. Biblical theology, which first cut across the cycle view of history, asserted the future triumph of righteousness, a final judgment and separation of the righteous and the wicked, and the inauguration by God, not by man, of His Kingdom in its fulness by a cataclysmic act. Evangelical Christianity thus begins and ends with God, and offers man a relationship to Him of separation or restoration to fellowship.

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[1] The writings of Harry Elmer Barnes, Edwin A. Burtt and John Herman Randall supply illuminating expansions of this sentiment.

[2] In the most recent appraisal, Norman F. Furniss, author of *The Fundamentalist Controversy*, 1918-1931 (New Haven: Yale University Press, 1954) declares that a characteristic of Fundamentalism is "ignorance, even illiteracy"; that "ignorance . . . was a feature of the movement; it became a badge the orthodox often wore proudly"; that "in the Fundamentalist's nature anti-intellectualism fortified their characteristic ignorance" (pp. 39ff.).

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Attack on the Schools

The combined attack of Unitarians, Jews and Roman Catholics on the public schools is growing in intensity. It seeks to destroy every semblance of religion in the schools, although religion has been an integral part of the American public school system from the beginnings. Bible reading, prayer and Christian ethics are now under terrific onslaught.

A recent outbreak of this war occurred in the Minneapolis area when Jews and Catholics forced the abandonment of the traditional baccalaurate services in connection with the graduation exercises of the St. Louis Park High School. At Beardsley, in the same state, prayer was not permitted. The Roman Catholic priest was named by the chairman of the school board as directly responsible.

These incidents are indicative of what has happened or will happen in every community in America where Unitarians, Jews and Catholics think they have a chance to intimidate or completely stultify the efforts of Christian citizens who seek to preserve religion in the public schools.

Aiding and abetting the enemies of traditional American public school practice are weak-kneed Protestants who hold that Bible reading and prayer create ill-feeling in the community and who put community peace and goodwill ahead of God, righteousness and morality. Pagan elements in community life simply do not care what happens.

We believe that the time has come to repudiate minority rule of the American public schools. Let the majority of the electorate determine whether religion shall remain in the public schools in a given community. If the vote is against religion, then let Christian people build Christian Day Schools. If the majority favor prayer and Bible reading and instruction in Christian morality in the schools, then let those who oppose it get out and provide schools of their own.

Under present conditions, in which subterfuge and compromise are the order of the day, our public schools are deteriorating and religion is getting a raw deal. Let every redblooded Christian American stand up and fight for the kind of public schools which made America great!

Few Great Preachers

The other day an eminent Protestant clergyman lamented the fact that there are "few great preachers today." Assuming that he is right, why should this be so?

God has endowed men today with brains and vocal chords of a quality equal to those in past generations. What preachers *say* and how they say it must not be up to standard.

For one thing, too many "gentlemen of the cloth" have become victims of expediency, dupes of opportunism and Simple Simons of pragmatism. They have no clear-cut standards of righteousness and they have only a blurred sense of values. The loss of form, of pattern, of law results in loss of conviction and of power. There can be no distinctive message, no challenging dynamic without dedication to a clear and steadfast body of truth, the belief of which is considered absolutely essential to the good life.

Many of the religious leaders of our Lord's day were mumblers and bumblers, time servers, formalists and legalists who no longer spoke the Word of Life to the hungry multitudes. When Christ came with His Message concerning the eternal verities, the people immediately said, "He speaks as one having authority and not as the scribes."

There is an authority and a finality about the Gospel message which demands that it be preached positively. It needs to be preached out of a full knowledge and experience of it as it is revealed in the Holy Scriptures. It needs to be backed up with book, chapter and verse to give it divine authenticity. It needs to be preached as though acceptance of it were a life or death matter, by living men to living men about to die.

The New Testament gives us some insight into the way the Apostles, their contemporaries and their successors preached. They were surrounded by enemies religious and political who threatened them with prison, fire and sword. But they had seen and heard the Lord Jesus, they had given up all to follow Him, they were under commission and they believed the promise "Lo, I am with you even unto the end of the world." Like Peter and John they had the conviction that there is "none other name under heaven given among men, whereby we must be saved" and like them they refused to hearken unto men, but only unto God. They had no doubts as to the relevancy of their message to the needs of men, they knew that it had the power to transform the lives of those who accepted it. These preachers of the First Century of the Christian era had experienced it themselves and all the pagans, heathen, agnostics and religionists in the world could not intimidate them or cause them to compromise it. These men literally "turned the world upside down."

Great preachers and great preaching are the result of a positive and a transforming faith, a faith which recognizes the desperate need of the world and of perishing men, a faith based on the content and validity of the Gospel as revealed in the Holy Scriptures, and marked by the conviction that the faithful preaching of that message is the only hope of the world.

Tactical Retreat?

Almost with bated breath the world awaits the outcome of the four-power talks at Geneva. All of us are anxious for the return of world peace. But let us beware of wishful thinking.

The Soviet Union's strange willingness to sit down around the council table and talk about disarmament and peaceful coexistence may be only a tactical retreat. Recent issues of *Kommunist,* the monthly theoretical publication of World Communism, make it clear that the Soviet Union is speaking with two voices—one to the outside world and one to the Communist movement. Internally it warns against anti-party attitudes and makes the same old threats against those who would revise the basic Marxist-Lenin position. Outwardly it offers appeasement and speaks in sanctimonious tones of peace and goodwill.

Unless we are on guard righteousness and freedom may again suffer irreparable loss.

Pentagon Solicitations

The NAE Office of Affairs in Washington has taken action in bringing about a more equitable situation concerning the solicitation of funds by the Little Sisters of the Poor within the Pentagon Building. For a number of years the Little Sisters, a Catholic charity, has had the permission to solicit funds within the Pentagon without any limitations whatever as to the time for such solicitations. The Pentagon Building, headquarters for the Armed Services of the United States, houses approximately 30,000 employees.

Several years ago, when the subject of solicitation of funds in the Pentagon was reviewed, it was ruled that only national organizations would be allowed such privileges, and then only for one or two days each year when a campaign may be in process. One exception to this rule was allowed—the Little Sisters of the Poor, who had for a number of years previously been soliciting funds at any time desired.

The Pentagon solicitation program of the Little Sisters has been headed by a Sister Matilda, an elderly nun who has consistently seen to it that the Pentagon employees using the concourse of the Pentagon get a chance to make their donation particularly each payday.

The NAE through its Washington office directed a letter to the Superintendent of the Pentagon pointing out this unbalanced situation and asking if it was still subject to review. This resulted in a conference between representatives of several religious groups and the Pentagon supervisory staff. This meeting, in turn, resulted in a decision of the Pentagon building supervision to cancel the blanket permission for the Little Sisters to use the building for the purposes of solicitation.

Clergy Tourists Tabu

For a number of months the consular officials of the Colombian government have been under specific orders to refuse tourist visas to Protestant ministers who wish to visit that country for a short time. Cases of this type of refusal extend back over a period of more than two years, but it is obvious that such refusal has become standard procedure with Colombian consular officials.

It has not only been the consulates of Colombia in the United States which have taken this line of procedure. Not long ago Dr. L. E. Maxwell, President of the Prairie Bible Institute in Canada was refused permission to enter Colombia unless he signed a paper stating that he would not minister to any Colombians but only to missionaries. It is also reported that Dr. Alfonso Rodriguez of the United Seminary in Matanzas, Cuba was refused permission to enter Colombia as a tourist about a year ago.

A test case in this matter was handled by the Colombian Embassy in Washington late last year. This case involved a seminary student whose wife was born in Colombia and who

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wished to go there to visit relatives over the Christmas vacation. The Colombian consulate in Miami had refused to issue a tourist visa. An approach was made through the State Department and the decision was then passed up to the Colombian Embassy in Washington for further consideration. The visa was again turned down and the Embassy refused to give any reason for the refusal.

The Washington office of NAE is presently collecting information relating to the denial of these tourist visas by the Colombian government, with a view to bringing the matter to the attention of the public, inasmuch as U.S. policy in regard to the entrance of Colombian priests is equal to an open-armed invitation.

Catholic Strategy

There are definite indications that the Catholic Church in the United States intends to renew and redouble its efforts in attempting to show that everyone who dares to point out inconsistencies within the Catholic Church or to object to any action by that church is a "bigot."

The fact that Catholics in the U. S. intend to take this course of action was made clear at a discussion which was held on the grounds of Catholic University here in Washington. The special guest and main speaker at this gathering was Dale Francis, head of the Catholic Information Bureau with headquarters in Charlotte, North Carolina. Mr. Francis, who was formerly a Methodist minister, is now a leading writer in Catholic newspaper circles.

In his presentation Mr. Francis tried to show that all those groups who opposed any action of the Roman Catholic Church, either in the United States or abroad, were to be considered as bigots interested only in attacking the Catholic Church. Mr. Francis did concede that some should be classified as "sincere bigots" but they are bigots none the less.

This discussion of bigotry was directed to a sizable group of Catholic seminary students—a fertile field for the cultivation of the idea that all non-Catholics are unreasonable bigots in their attitude toward the Catholic Church. There can be little doubt that this line of approach will be further developed and enlarged upon in days to come.

"Pray for Peace" Bill

The initiative for pushing national legislation of a distinctly religious nature seems to have been taken over, to some extent at least, by Congressman Louis C. Rabaut (Dem.) from the 14th District of Michigan. Last year it was mainly due to the efforts of Mr. Rabaut that the bill was passed amending the pledge of allegiance to the flag of the United States by adding the words "under God."

This year Mr. Rabaut, who is an active Roman Catholic, is giving his efforts to pushing a bill to authorize the Post Office to use a cancellation die bearing the words "Pray for Peace." On June 2 Mr. Rabaut said on the floor of the House that in passing such a bill "we will imitate the humility of our founding fathers who were ever mindful that a Supreme Being watches over the destinies of men and nations." Mr. Rabaut also quoted the words of Tennyson, "More things are wrought by prayer than this world dreams of."

The "Pray for Peace" bill is now pending on the House consent calendar.

Deportation Procedure

It appears that the U. S. Immigration and Naturalization Service has been disregarding its own regulations concerning the established procedure with regard to deportation action against persons who have applied for permission to remain in the United States under the provisions of the Refugee Relief Act of 1953.

This fact recently came to the attention of the Washington office of NAE through two cases which they have reviewed. Each of these cases involves students from China and since China has been taken over by Communists they have no desire to return to that country. For this reason they made application for permanent permission to remain in the U.S. under the provisions of the Refugee Relief Act.

By making this application they automatically terminate the effect of their temporary student visas. They heard nothing from the Immigration Service for about 18 months. Then they received notice from the Immigration office through which they had made application to the effect that their application had been denied and that they would be allowed a month in which to leave the United States, and that if they did not depart deportation proceedings would be set in motion.

The regulations under which Immigration officials should operate in dealing with cases of this nature are as follows:

"If the immigration officer recommends denial of the application, a copy of his memorandum shall be furnished to the applicant or his attorney . . . The District Director or officer in charge shall allow the applicant. . . .a reasonable time, not to exceed ten days (except upon a showing of good cause that more time is necessary) in which

(Continued on page 15)

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

EDUCATION

New Gordon College Campus Takes Shape

BOSTON, Mass.—The 68-year-old Gordon College of Theology and Missions dedicated two new buildings on its 1000-acre Princemere campus at Beverly Farms on Boston's North Shore this year as part of its commencement activities.

More than 1,000 clergy and friends gathered to witness the ceremonies and inspect the expanding facilities.

The two new buildings are the Winn Library, named in honor of Arthur L. Winn, the principal donor, and Wood Hall, a women's dormitory, in honor of Dr. Nathan R. Wood, and Isabel Warwick Wood, president and dean for more than a quarter century until their retirement in 1944. The library will have a capacity for 100,000 volumes.

Already situated on the campus are the beautiful chapel with a capacity for 600, the stone Mansion House acquired from Frederick Prince in the purchase of the land by the College in 1947. The Mansion House, a large spacious three-story stone building, is housing the Divinity School at the present time. The College Division moves to the new campus in September from the Boston Fenway.

Dr. T. Leonard Lewis, president, delivered the baccalaureate sermon, "Realizing the Divine Purpose." The next evening, Dr. Harold L. Fickett, Jr., new pastor of Tremont Temple, gave the commencement address in Boston's Tremont Temple Baptist Church.

One of the speakers at the dedication exercises, Dr. Harold John Ockenga of historic Park Street Church, stressed that many friends of Gordon College visualize the College growing to become a great Christian University of the East on its new campus. The new Gordon University, in years to come, should include, the College, the Divinity School, a School of Engineering, a School of Education, a School of Medicine, a School of Nursing, a School of Music, a School of Science, and a School of Secretarial Science.

"We have the space here on these beautiful grounds," he said, "and we have the vision and with God all things are possible."

Northwestern Schools Award 131 Degrees

MINNEAPOLIS, Minn.—One hundred and thirty-one degrees were awarded at the 52nd annual commencement of Northwestern Schools, as friends and relatives crowded out the seating capacity of the First Baptist Church. This was the first time in ten years that the exercises were held in the church which the founder of the Schools, Dr. W. B. Riley, pastored for forty-five years.

Students representing the three schools—Bible College, College of Liberal Arts, Theological Seminary — opened the program with a musical dialogue, "Pattern for Peace," accompanied by the a cappella choir. Deans Dr.. J. Edwin Hartill and Dr. G. Douglas Young presented the degrees to the candidates, while Dr. Richard A. Elvee, president of the Schools, presided.

Dr. A. W. Tozer, Chicago pastor and editor of the *Alliance Weekly*, brought the commencement address.

Honorary degrees were presented to Rev. B. Myron Cedarholm, general director of the Conservative Baptist Association of America, and Rev. Allan Williams, pastor of the First Baptist Church of Lakewood, Colorado.

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Barrington-Providence Graduates Ninety-eight

PROVIDENCE, R. I.—Providence-Barrington Bible College graduated ninety-eight students at the fifty-fifth annual commencement exercises on the institution's Barrington campus. Fifty-nine of these graduates received the Bachelor of Arts degree and five the Bachelor of Theology degree.

The commencement address was delivered by C. Stacey Woods, General Secretary of Inter-Varsity Christian Fellowship.

Some 800 guests were in attendance at the exercises.

John Brown Honors Evangelical Leaders

EUREKA SPRINGS, Ark.—Baccalaureate and commencement exercises at John Brown University this year featured, respectively, Evangelist Harry Vom Bruch, of Long Beach, California, and Dr. John E. Brown, Sr., JBU founder and board chairman. Bachelor's degrees were conferred upon thirty-five members of the graduating class.

Honorary degrees were conferred upon four men, as follows: Doctor of Sacred Music, Glen R. Johnson, minister of music at the First Methodist Church of Dallas, Texas; Doctor of Letters, Harry L. Turner, president of the Christian and Missionary Alliance (headquarters in New York); Doctor of Business Administration, John A. Storm, JBU graduate, and sales manager o the liquefied petroleum division of Sinclair Oil and Gas Company, Tulsa, Oklahoma; and Doctor of Laws, Harry Vom Bruch, evangelist, composer, and publisher, Long Beach, California.

Exercises were held this year for the first time in the semi-completed "main sanctuary" portion of the new Cathedral of the Ozarks building on the JBU campus.

EVANGELISM

Graham Invited for New York Campaign

NEW YORK—Evangelist Billy Graham, now on a European tour, may hold a full-scale crusade in New York City next year.

The board of directors of the Protestant Council of the City of New York voted at a meeting here to invite Dr. Graham to conduct a campaign during the latter part of September 1956, possibly in Madison Square Garden. The invitation was sent to him in Europe.

Last March, Dr. Graham packed the Garden, which seats 20,000 persons, for his first major appearance in the city.

The directors also authorized the appointment of a committee to arrange for the evangelist's campaign.

In announcing the invitation, the board said that reports on Dr. Graham's meetings overseas "indicate that his message benefits all ages and that persons of varied interests respond to his appeal for right living."

If Dr. Graham accepts the invitation, his campaign will be sponsored by a special committee of clergymen from various denominations appointed by the Protestant Council.

The directors said Dr. Graham was being invited with the approval of the boards of managers and the evangelism committees of the Council's borough divisions. They emphasized that denominational leaders in the city also favored the crusade.

43,000 Attended Billy Graham's Paris Rallies

PARIS—(RNS)—More than 11,000 Parisians attended the final rally of American evangelist Billy Graham's five-day Paris Crusade, bringing total attendance for the campaign to nearly 43,000.

A total of 587 of them came forward to make "decisions for Christ." At earlier meetings nearly 2,000 "decisions" had been registered.

It was Dr. Graham's first revival campaign in a predominantly Roman Catholic country, and observers said it was "probably the largest in the history of French evangelism."

SERVICE DIRECTORY

National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions
(Evangelical Foreign Mission Association)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York

Sunday Schools
(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio
(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri

Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois

Christian Day Schools
(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois

Evangelical Action
Dr. Frederick C. Fowler, Chairman, First Presbyterian Church, 300 East Second St., Duluth 5, Minn

Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, P. O. Box 1928, Washington 13, D. C.

Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois

Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices
New England—Rev. George S. McNeil, Director, 9 Park Street, Boston 8, Massachusetts

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

MISSIONS

Peoples Church Raises $282,000 for Missions

TORONTO, Ontario—On the occasion of the twenty-fifth anniversary of Dr. Oswald J. Smith as pastor of the Peoples Church he announced a grand total of $282,000 raised for Foreign Missions in his Annual Missionary Convention, the largest offering ever received in the history of the church. The vast congregation could hardly believe the announcement. Amazement was written on every face. The goal had been $265,000.

As soon as the "Missionary Thermometer" was broken the choir sang The Hallelujah Chorus, amid great rejoicing. Mr. R. G. LeTourneau had spoken at the morning and afternoon services and Rev. Paul B. Smith, the associate pastor, and Sonny Claus, the Indian, preached at night. The Convention lasted for four weeks and five Sundays, the same as the year before. There were three services each day and four every Sunday. Nearly 2,500 people packed the auditorium for the closing sessions of the Convention.

The church is now supporting 380 Missionaries. There are twenty accepted candidates ready to be sent. It will now be possible to continue the personal support of the 380 and, in addition, to send out the new recruits, so that, within a very short time, probably before the end of the year, The Peoples Church should be taking care of the personal support of 400 Missionaries on forty different fields under thirty-five Faith missionary societies. For years Dr. Smith has prayed for 400 Missionaries. His prayer may be answered before 1956.

Pocket Testament League Pushes Work for Mau Mau

NAIROBI, Kenya—Four members of the Pocket Testament League of America distributed 58,139 copies of the Gospel of St. John to Mau Mau and other prisoners in Kenya during May.

The team held 42 meetings in detention camps and prisons to give out the books, which were printed locally, according to Glenn W. Wagner, the League's foreign secretary.

Mr. Wagner and Alfred A. Kunz, executive director of the League who assisted in the work, have returned to the United States. Two other members of the team, Rev. Austin Paul and Rev. Kenneth Downing, resumed their mission duties.

The League plans to send other teams to Kenya in September to continue work among prisoners, Mau Mau detainees and in new Kikuyu villages where civilians have been moved for protection from terrorists, it was announced.

CBFMS Sees Progress In Worldwide Program

CHICAGO.—Two new fields—Ceylon and the Arab Near East—were accepted by the Conservative Baptist Foreign Mission Society at its recent annual meeting at St. Paul, Minnesota.

The twelve-year-old society now has fourteen mission fields, Japan, Formosa, Philippine Islands, Pakistan, India, Ceylon, Belgian Congo, French West Africa, Israel, Arab Near East, Italy, Portugal, Argentina, and Brazil.

Fifteen new missionaries were appointed in May, bringing the total roster of CBFMS to 353 missionaries.

Total contributions to the society during the past year was nearly $1,500,000 and represented an increase of nine per cent over the previous year.

Dr. Albert G. Johnson, former pastor of Hinson Memorial Baptist Church, Portland, Oregon, was reelected president of the mission society. Dr. J. Palmer Muntz, pastor of Cazenovia Park Baptist Church, Buffalo, New York, was elected vice-president; Dr. Joseph W. Hakes, evangelist, recording secretary; Rev. L. S. Erb, pastor of First Baptist Church, Monessen, Pennsylvania, corresponding secretary.

PUBLIC AFFAIRS

Prayer Banned in California Schools

SACRAMENTO, Calif. — Attorney General Edmund G. Brown ruled here that the Bible may be read as literature, but not for religious purposes, in California public schools. Prayer was banned.

He said the Bible may be used in history, literature or similar courses, but its use "in classroom exercises might well amount to sectarian instruction."

In another opinion, Mr. Brown held that prayers may not be made part of the public school curriculum.

He said that although "simple prayers to a Supreme Being would not be incompatible with the views of most students in public schools" the constitution protects the beliefs of atheists and agnostics.

For children of these beliefs, Mr. Brown said, "daily prayers would be a constant reminder of the conflict between home and school and might well be a disruptive element which would weaken the moral influence of parent and teacher alike."

Washington to Ban Christmas Dramas

OLYMPIA, Wash.—Attorney General Don Eastvold has denied reports attributed to him that Christmas plays may be forbidden in public schools. His controversial statement was made before a State Convention of prosecuting attorneys.

Mr. Eastvold said he saw no objection to "properly conducted" Christmas programs. But he declined to specify what would constitute a "properly conducted" play.

"Christmas is a legal holiday recognized in every state in the union," he said. "Properly conducted programs in our public schools, recognizing this important day in the lives of all citizens, in no way violates the constitutional provisions of the separation of Church and state."

Despite these assurances, forced from the Attorney General by strong Christian protests, it is believed by many that "properly conducted plays" are dramas which ban the story of Jesus.

Released-Time Program Advances in New York

NEW YORK—(RNS)—A record total of 121,488 public school children are attending released-time religious instruction classes here.

The previous high was in 1948 when 119,599 attended the classes.

The released-time program was introduced in the city's schools in February, 1941, when 3,151 children in Grades 3 through 8 pioneered the project.

It is administered by the Greater New York Coordinating Committee on Released Time of Jews, Protestants and Catholics. Rev. Walter M. Howlett is executive director.

Under the plan, elementary school children whose parents so request are released from school one hour weekly to attend religious instruction in their own churches or synagogues.

The 121,488 pupils participating in the program this year represent 28 per cent of the boys and girls registered in Grades 3 through 8.

DENOMINATIONS

North American Baptist Churches Report Gains

WACO, Tex.—(RNS)—Membership in the North American Baptist General Conference now totals 45,920 persons in 282 churches, it was reported at the denomination's 31st triennial meeting here at Baylor University.

This is a net increase of eight churches and 1,101 members since 1952.

Dr. Frank H. Woyke of Forest Park, Ill., the conference's executive secretary, said the churches are located in twenty-nine states and five Canadian provinces. He described the conference as the "most diversified" Baptist group, geographically, on the North American continent.

Church contributions for local and missionary purposes in 1954 were $3,808,135.22, or $72.40 per capita, Dr. Woyke said. Of this $810,740 went to missions and benevolences.

It was the denomination's first meeting in the South. The conference represents 282 Baptist churches with 45,920 members. They are mostly descendents of German immigrants.

Southern Baptists took a prominent part in the conference program. Dr. W. R. White, president of Baylor, led the convention's daily period of meditation and Bible study. Speakers included Dr. Forrest C. Feezor, general secretary of the Baptist General Convention of Texas; Dr. Perry F. Webb, pastor of First Baptist church of San Antonio; and Raymond Lindsey, Baptist layman of Little Rock, Ark., and president of Gideons International.

Other Baptist leaders who addressed the sessions were Dr. C. Emmanuel Carlson of Washington, D.C., executive director of the Baptist Joint Committee on Public Affairs; and Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance.

Walter W. Grosser, Oak Park, Ill., insurance man, was re-elected moderator of the Conference. When Mr. Grosser was elected moderator in 1952 it

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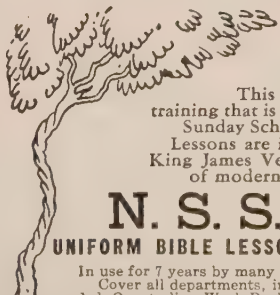

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marked the first time a layman had been chosen for the post.

Eight new missionaries were commissioned at the closing session. Six will serve in the Cameroons, Africa, and two in Japan.

The 1958 general conference sessions will be held at Edmonton, Alberta, Canada.

Christian Reformed Synod Deals With Many Problems

GRAND RAPIDS, Mich.—(RNS)—Decision on giving women the right to vote at congregational meetings was postponed by the Christian Reformed Church at its annual synod here. The delegates named a committee to study the matter further and report at a later synod. Traditionally, only men have had voting rights in the Church. In 1950, the Church asked advice on the issue from the Reformed Ecumenical Synod, an international body which meets every three years. Its recommendation was to give voting rights to women.

However, a study committee appointed by the synod last year took exception to some parts of the Ecumenical Synod report.

Involved in the question is disagreement over the nature of congregational meetings. Some feel these meetings are merely advisory to the consistory of a church and it would be permissible for women to vote. Others held the meetings have authority and there are biblical teachings against women participating in such decisions.

The synod voted to change the church order so that marriages "may be solemnized either in a worship service or in private gatherings of relatives and friends." Previously, the church order had demanded that marriages be "confirmed in the presence of Christ's church."

This article has long been disregarded in Christian Reformed churches in this country. But difficulties have arisen among recent Dutch immigrants in Canada, some of whom have insisted that unless a marriage was performed at a worship service it was illegal.

An attempt to reverse labor policy decisions approved by the Synod last year was defeated at this year's sessions. In 1954, the Synod agreed not to give any directives to its boards on open or closed shop labor policy. It rejected two committee reports which urged an open shop policy in awarding contracts for building projects of the denomination.

Several delegates reported widespread dissatisfaction in the Church over last year's decision. They called the stand inconsistent with the moral support the Church has given the Christian Labor Association. The association comprises several thousand members of the denomination.

Although it has been challenged repeatedly, the position of the Synod is that "church membership and membership in so-called neutral labor unions are compatible as long as these unions do not give constitutional warrant to sin or show in their regular activities that they champion sin."

Synod named a committee to study the possibility of closer cooperation and fellowship with the Orthodox Presbyterian Church. The two denom-

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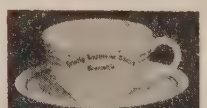

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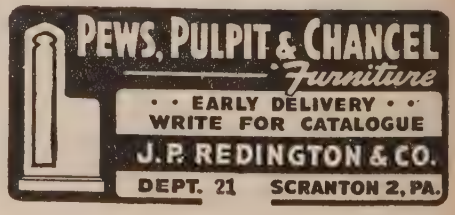

inations hold similar doctrinal positions. The Orthodox Presbyterian group has about 8,000 members and the Christian Reformed, 200,000. Recently, several Orthodox Presbyterian clergymen have entered the Christian Reformed ministry.

Synod referred to a study committee the question of allowing church membership to "unbiblically" divorced persons who have subsequently remarried. The denomination now denies membership to such persons unless they "cease to live together in the ordinary marriage relationship."

In another action, Synod approved two new classes (regional groups) in Michigan and the Rocky Mountain area, bringing to twenty-six the number of classes in the Church.

The delegates authorized the opening of five new home mission fields in large cities throughout the country at a cost of $50,000 each.

Rev. Henry Baker of Holland, Mich. was elected president of the General Synod. Other officers elected were Rev. John VanderPloeg of Kalamazoo, Mich., vice-president; and Rev. Peter Holwerda of Grand Le Mars, Iowa, stated clerk.

INTER - CHURCH

Scots Withdraw From Presbyterian Alliance

EDINBURGH—(RNS)—By a majority vote, the General Assembly of the Free Church of Scotland has decided to withdraw from the World Presbyterian Alliance.

The Assembly accepted an overture from the Synod of Glenelg which charged that the alliance was now largely under the influence of modernism, that it supports the World Council of Churches, and that it had elected a Czech Communist as vice-president.

The overture was opposed by Prof. D. McKenzie of Free Church College who said the influence of churches in the alliance who were not members of the World Council would be weaker if the Free Church stepped out.

WORLD-WIDE

Hatred, Revolt and Death In Church-State Conflict

BUENOS AIRES, Argentina.—A decree of excommunication against President Juan D. Peron of Argentina and all other Roman Catholics who were connected with the arrest and deportation of Auxiliary Bishop Manuel Tato and Msgr. Ramon Novoa of Buenos Aires was issued in June by the Sacred Consistorial Congregation. The formal excommunication was published in the Vatican newspaper *Osservatore Romano* and broadcast over the Vatican Radio in many languages.

This action was followed by a short-lived but bitter revolt against Peron, believed to have been instigated by Roman Catholics in an effort to destroy the government and restore the church to political power. The heart of Buenos Aires, including government buildings, was bombed and some 400 citizens lost their lives.

Seven Roman Catholic churches in Buenos Aires were burned and the

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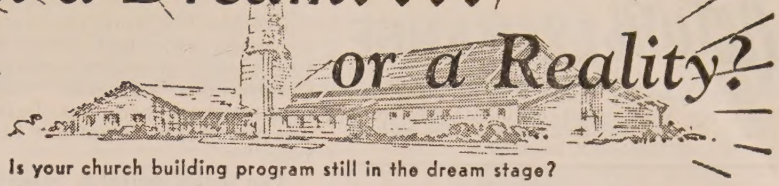

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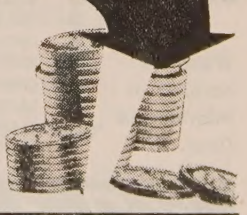

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residence of Santiago Luis Cardinal Copello were destroyed in retaliation.

President Peron, confirming that a wave of arson had swept the Argentine capital after the outbreak, blamed Communists and said "they did not even respect religious buildings that are priceless relics of our historic heritage."

The seven churches reported to have been burned were St. Dominic, St. Nicholas of Bari, St. Francis, Our Lady of Mercy, which is a basilica, St. Ignatius, Our Lady of Shelter, and St. John. All are located in the heart of the city where the heaviest fighting took place.

The worldwide Roman Catholic propaganda machine is working overtime to absolve the Vatican of responsibility for the revolt and to create world opinion for the restoration of Romanist political power in Argentina.

PERSONALIA

Paul H. Sheetz, editor of *The Missionary Broadcaster,* monthly publication of The Evangelical Alliance Mission, has been chosen to launch the new Christian magazine for Latin America to be known as *Vida.*

William Green is the new Dean of Students at Taylor University. He succeeds Dr. Paul Uhlinger who has resigned to accept a Methodist pastorate in New England. Dr. Green had special preparation for his new duties in the University of Tennessee.

Francis C. Stifler of the American Bible Society is presenting a series of radio messages on the Bible on Mutual Broadcasting Company's "Radio Chapel" for four Sunday mornings beginning July 17.

Milford Sholund, professor of Christian Education in Trinity College and Seminary, Chicago, has accepted a newly-created post at Gospel Light Press in which he will be doing educational research.

Don Mallough, supervisor of the Men's Fellowship department of the Assemblies of God, has been appointed secretary of the Department of Evangelism of the denomination.

John M. Ballbach, pastor of Immanuel Baptist Church, Wilmington, Del., was awarded the honorary degree of Doctor of Divinity by King's College at recent Commencement exercises.

Norvil Underwood has resigned as pastor of First Christian Church, Newton, Kan., to become field secretary of the European Evangelistic Society of the Disciples of Christ.

Thomas Moseley was honored at the annual Homecoming festivities of the Missionary Training Institute at Nyack-on-the-Hudson upon the occasion of his fifteenth year as president of the institution. At the same time Dr. and Mrs. Moseley also celebrated their fortieth anniversary in the Christian ministry. Mrs. Moseley, a sister of Chief Justice Warren of the United States Supreme Court, was specially honored as "First Lady of Nyack."

Bob Pierce, president of World Vision, Inc., was recently invited to have tea with Queen Wilhelmina of Holland and had the privilege of talking and praying with her concerning the cause of Christian missions.

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Walter H. Judd. Republican representative from Michigan in the USA Congress, received the 1955 Distinguished Service Citation of the International Society of Christian Endeavor at its recent convention in Columbus, Ohio.

Lloyd A. Kalland, pastor of Calvary Baptist Church, Chicago, has resigned to become a member of the faculty of Gordon Divinity School. Dr. Kalland is a brother of President Earl Kalland of the Western Conservative Baptist Theological Seminary, Portland, Ore.

Elmer Parsons, Free Methodist missionary on furlough from Japan, has accepted the presidency of Central College, McPherson, Kan. President Parsons is a graduate of Seattle Pacific College, the Biblical Seminary of New York and Asbury Theological Seminary.

Lorne Sanny, director of counselling and follow-up for the Billy Graham evangelistic crusades, recently returned to the USA for conferences at The Navigators' headquarters in Colorado Springs. Mr. Sanny gave counsellor training to 5,000 Scottish churchworkers in connection with the Glasgow crusade.

* * * *

Capitol Chat

(Continued from page 8)

to file exceptions thereto and to submit a brief, if desired." (Service Regulations, U.S. Immigration and Naturalization Service, Section 481.11)

A Private Bill

Of the thousands of private bills which have been introduced in the 84th Congress only a few are of special interest to Evangelicals as a group. The majority of these private bills are in behalf of people who have unintentionally run into difficulties with regard to U. S. Immigration Laws.

One example of such a bill is H. R. 1541, in behalf of Mrs. Maria D. Simon, an elderly Christian lady from Turkey who at one time attended the American Missionary School in Turkey. When Mrs. Simon was in the United States two years ago visiting a daughter and a son-in-law, her husband died, leaving her relatives in the U. S. as her only means of support. Her other children who are now in Greece are totally unable to support her.

Yet the fact remains that the law does not provide for any kind of administrative relief in cases such as Mrs. Simon. Thus a private bill was necessary. Accordingly bills were introduced in the 83rd Congress in behalf of Mrs. Simon. These were not acted on before Congress adjourned. In the 84th Congress the bill in behalf of Mrs. Simon is numbered H.R. 1541 and was introduced by Congressman Bob Wilson of California.

The bill now before Congress has been favorably acted on by the House Immigration Subcommittee and the House Judiciary Committee. It was reported onto the floor of the House and was passed on June 7, 1955. It has now been passed over to the Senate for action.

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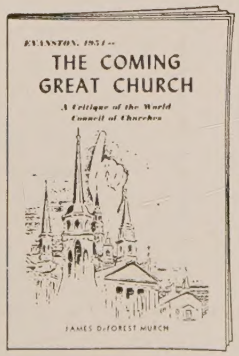

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